# THE RELIEF SOCIETY MAGAZINE

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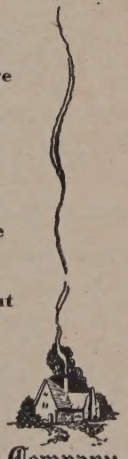

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## *HOLLYHOCKS*

*By Elsie E. Barrett*

*Dear Hollyhocks! I hear you call to me*
*With faintly fluted voices as I pass*
*The old deserted garden tall with grass*
*And weeds. I pause, with heartfelt sympathy,*
*Beneath the full blown, unpruned apple tree*
*That still holds nectar for the busy bee.*
*Dear Hollyhocks! Your petaled faces lift*
*So dreamily, as though with thoughts adrift,*
*With smothered sighs, reciting as a class*
*You tell of lonely years since lad and lass*
*Once climbed and romped near you so merrily.*

*Dear Hollyhocks! Perhaps some coming year,*
*From halls of Art, with tender eagerness*
*And mem'ries stirred, they'll come and paint your dress*
*Of quaintly ruffled edges, soft and sheer,*
*And fill, once more, your days with bygone cheer.*
*Oh that my brush could portray! But I fear*
*That since I've heard your voices sweet and low,*
*And noted well how daintily you grow,*
*That I can never have the great success*
*To place on canvas e'en your soft caress,*
*Because to Me You Are So Very Dear.*

HOLLYHOCKS

THE
# Relief Society Magazine

Vol. XIV - OCTOBER, 1927 No. 10

# Two Outstanding Features of Book of Mormon History

*By J. M. Sjodahl*

Part I

In the historical portions of the Book of Mormon, there are two outstanding features that deserve special study. One is the determination of the people of Anti-Nephi-Lehi not to defend themselves against the attacking Lamanites, but to meet death as martyrs for the cause of peace. The other is the long era of Millennial harmony that prevailed among the people here after the appearance of our Lord and the establishment of his church.

*The Peace Movement.* Concerning the first of these features we read in Alma 24:5-18, as follows:

"Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a council with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites.

"Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not.

"Now, these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these our brethren, the Nephites, unto us to preach unto us, and to convince us of the traditions of our wicked fathers.

"And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have opened a correspondence with these brethren, the Nephites.

"And behold, I also thank my God, that by opening this correspondence we have been convinced of our sins, and of the many murders which we have committed.

"And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath forgiven us of those our many sins and murders which we have committed, and taken away the guilt from our hearts, through the merits of his Son.

"And now behold, my brethren, since it has been all that we could do (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain—

"Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.

"Behold, I say unto you, Nay, let us retain our swords that they be not stained with the blood of our brethren; for perhaps, if we should stain our swords again they can no more be washed bright through the blood of the Son of our great God which shall be shed for the atonement of our sins.

"And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand, because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations.

"Oh, how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us hide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his word unto us and has made us clean thereby.

"And now, my brethren, if our brethren seek to destroy us, behold we will hide away our swords, yea, even we will bury them deep in the earth that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall go to our God and shall be saved.

"And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth.

"And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands."

The evident lesson of this remarkable historical incident is this, that the doctrine of non-resistance, which our Lord and his apostles proclaimed;[1] when carried out in practice, even in the face of death, is a conquering, regenerating, irresistible force.

[1]Matt. 5:38-42; Rom. 12:17-21.

It is all the more remarkable to find this distinctively Christian

doctrine set forth so forcibly and clearly in the Book of Mormon, as, at the time when this sacred volume was published in its modern dress, there were very few advocates of the cause of the Prince of Peace in the world, and it is a question whether the youthful Prophet Joseph, in his rural home, had even heard of such a thing as disarmed patriotism. If he had heard of the stand taken by the Quakers on that question, he had heard of it as an error of one of the sects, all of whom had gone astray, and not as something pleasing in the sight of God. It is quite certain that he, at that time, knew nothing of the views of Erasmus, of Grotius, of Emanuel Kant, or Henry IV, on peace and arbitration, and as for peace societies, they were unknown at that time. The Prophet Joseph could not have invented that story. Nor could anybody else.

And yet it is a natural, necessary part of the narrative. The Book of Mormon would not have contained "the fulness of the gospel of Jesus Christ"[2] if this part of it had been absent; for the problem of which it suggests the solution, is one inseparably connected with the salvation of the world through the gospel.

*An Indian Peace Society.* To the student of the Book of Mormon the question, Is there in Indian history any evidence that the American aborigines ever were peacefully disposed, as the Anti-Nephi-Lehis are represented to have been? is both interesting and important. Were not the Indians always a cruel, bloodthirsty race?

For a striking answer to that question, let us turn to a leaf of history of the Iroquois.

These, at the time of the first explorations of the country, inhabited the shores of the St. Lawrence river in the vicinity of the present sites of Quebec and Montreal; also the state of New York, except the lower Hudson valley. In this state they were known as the Five Nations. The Cherokees, the Hurons or Wyandots, the Mohawks, the Neutral Nation, the Senecas, the Susquehannas and the Tuscaroras belonged to this famous stock, which, according to Dr. Brinton, is not surpassed, in physical qualities, by any in America, while, at the same time, it stands very high intellectually.

In the 16th century, five tribes of Iroquois Indians formed a league for the purpose of putting an end to bloodshed and establishing lasting peace among men, on the basis of justice and righteousness.[3] Where did that idea have its root, if not in the traditions of their fathers?

*The Chief Actors in This Drama.* Three men and one woman were the leading actors in the events that culminated in

[2]Doc. and Cov. 20:9.

[3]*A Constitutional League of Peace in the Stone Age of America*, by J. N. B. Hewitt, Smithsonian Report for 1918, pp. 527-45.

the attempted league for peace. They were Deganawida, Hiawatha, Djigonsasen and Atotarho. Much of what is known of these characters is myth. But the historical facts are none the less clear.

Deganawida's birth was announced to his grandmother in dreams and visions, and was attended by many wonders. But, as the old lady had been told in a dream that the child when grown up would destroy the nation, it was decided to have him done away with at birth. He was, therefore, thrust into the water of a frozen stream and left to perish. But the next morning, the mother and grandmother found the child unharmed between them. The attempt to destroy the child was repeated, but without avail. He was then permitted to live.

When grown up, he informed the women that he must leave them, because he had a great mission to perform in the lands south of the great lakes. So he left and became a prophet, a statesman and a law-maker.

The Hiawatha of this narrative was, at first, according to one tradition, a cannibal. One day he had brought home a human corpse for food, but was struck with the horrible enormity of the habit. Deganawida had climbed to the top of the lodge and was peering through the smoke hole. His face was reflected in the pot, and when Hiawatha saw those noble features, he was struck with remorse. Deganawida then descended, went forward to meet him, and preached his message of peace and righteousness to him. Hiawatha became a loyal and enthusiastic disciple of Deganawida. He undertook several important missions and labored with great success.

Djigonsasen was a chieftainess of the Neutral nation (or tribe), then very powerful and warlike. She was the first convert to the gospel of peace of Deganawida, and became a powerful help to his remarkable cause.

Atotarho (also written Watototarho) is described as a wizard and a sorcerer, he was an Onondaga chief, who was feared far and near. He became the bitter opponent of Deganawida and Hiawatha. He is said to have murdered the children of the latter.

But, thanks to the effects of Deganawida, Hiawatha and Djigonsasen, the league was formed. It was a peaceful revolution in the methods, the scope, the form and the purpose of the governments of the peoples that joined, which might have had great future possibilities.

The description of the construction and scope of this remarkable organization is best given in the words of Mr. Hewitt himself:

"The dominant motive for the establishment of the League of the

Five Iroquois Tribes was the impelling necessity to stop the shedding of human blood by violence, through the making and ratifying of a universal peace by all the known tribes of men, to safeguard human life and health and welfare. Moreover, it was intended to be a type or model of government for all tribes alien to the Iroquois. To meet this pressing need for a durable, universal eace these reformers proposed and advocated a constitutional form of government as the most effective in the attainment of so desirable an end.

"The founders of the league, therefore, proposed and expounded as the requisite basis of all good government three broad 'double' doctrines or principles. The names of these principles in the native tongues vary dialectically, but the three notable terms expressed in Onondaga mean: First (a) sanity of mind and the health of the body; and, (b) peace between individuals and between organized bodies or groups of persons. Second (a) righteousness in conduct and its advocacy in thought and in speech; and (b) equity or justice, the adjustment of rights and obligations. Third (a) physical strength or power, as military force or civil authority; and (b) the orenda or magic power of the people or of their institutions and rituals, having mythic and religious implications. Six principles in all. The constructive results of the control and guidance of human thinking and conduct in the private, the public, and the foreign relations of the peoples so leagued by these six principles, the reformers maintained, are the establishment and the conservation of what is reverently called the Great Commonwealth, the Law of Equity and Righteousness and Well-being, of all known men. It is thus seen that the mental grasp and outlook of these prophet-statesmen and states-women of the Iroquois looked out beyond the limits of tribal boundaries to a vast sisterhood and brotherhood of all the tribes of men, dwelling in harmony and happiness. This indeed was a notable vision for the Stone Age of America.

"Some of the practical measures that were put in force were the checking of murder and bloodshed in the ferocious blood-feud by the legal tender of the prescribed price of the life of a man or a woman—the tender by the homicide and his clan for accidentally killing such a person was 20 strings of wampum, 10 for the dead man and 10 for the forfeited life of the homicide; but if the dead person were a woman, the legal tender was 30 strings of wampum, because the value of a woman's life to the community was regarded as double that of a man. And cannibalism, or the eating of human flesh, was legally prohibited. Even Hiawatha forswore this abominable practice before taking up the work of forming the league.

"The institution of the condoling and installation council was important and most essential to the maintenance of the integrity of their state, for the ordinances of the league constitution required that the number of the chiefs in the federal council should be kept intact. So to the orenda, or magic power, believed to emanate and flow from the words, the chants and songs, and the acts of this council, did the statesmen and the ancients of the Iroquois peoples look for the conservation of their political integrity and for the promotion of their welfare.

"So potent and terrible was the orenda of the ritual of the mourning installation council regarded, that it was thought imperative to hold this council only during the autumn or winter months. Since its orenda dealt solely with the effects of death and with the restoration and preservation of the living from death, it was believed that it would be ruinous and destructive to the growing seeds, plants, and fruits, were this council held during the days of birth and growth in spring and in summer. To overcome the power of death, to repair his destructive work, and to restore to its normal potency the orenda or magic power of the stricken

father side or mother side of the league, and so making the entire league whole, were some of its motives.[1]

"In eulogizing their completed labors the founders of the league represented and described it as a great human tree of flesh and blood, noted for size and length of leaf, which was also represented as being set up on a great white mat—that is to say, on a broad foundation of peace, and whose top pierced the visible sky. It was conceived as having four great white roots composed of living men and women, extending respectively eastward, southward, westward, and northward, among the tribes of men who were urgently invited to unite with the league by laying their heads on the great white root nearest to them. It was further declared that should some enemy of this great tree of flesh and blood approach it and should drive his hatchet into one of its roots, blood indeed would flow from the wound, but it was said further that this strange tree through its orenda would cause that assailant to vomit blood before he could escape very far. In certain laws the federal chiefs are denominated standing trees, who as essential components of the great tree of the league are absorbed in it, symbolically, and who are thus said to have one head, one heart, one mind, one blood, and one dish of food."

*The Spirit of Indian Culture.* This Iroquois peace league was an embodiment of the very spirit of the highest Indian culture all over the American continents, before it was quenched by the European invasion. Had this not been so, there would have been no conquest of Mexico by Cortez and no overthrow of the Incas of Peru by the Pizarros. Even the terrible Indians who inhabited Tuzulutlan, "the Land of War" north of Guatemala and bordering upon Yucatan, were conquered without bloodshed, by the missionaries under Las Casas, who came to them with the story of the life and death of Christ, in prose and verse.

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## Hills

*By Blanche Burr*

Wide plains with winding, clustered trails
Make traveling easy for the stranger.
Tall hills half-hid in purple veils
Are scaled in toil and fraught with danger.

But peaks are goals like guiding stars,
They're heights of lofty aspiration,
While plains so level bear no scars
To guide one to a destination.

And those who only plains traverse
Will never find themselves rise higher,
While he who dares the hills adverse
Will to the peaks draw ever nigher.

---

[1] See Mr. Hewitt's article on this subject in Holmes Anniversary Volume, Washington, 1916.

## Our Inheritance

*By Minnie J. Hardy*

God made her desert broad and lonely,
Flecked with sage and shifting sand;
Weird and wild in magic beauty
Towered her mighty Wasatch grand.
These the mountains, this the valley
That the Pioneers sought and found;
Dusty, dreadful desolation
Swept for miles and miles around.

Here they camped with songs of gladness,
Offered prayers of thanks to God,
Built their homes of pine and cedar,
Burned the brush and tilled the sod;
Fought the red man, want, and hunger,
Planned and worked, with faith and prayer
'Till there 'rose, serene, triumphant
Zion City, strong and fair.

From the shadow of the wagons
And the smoke of the camp fires,
Rose a marvelous granite temple
Crowned with many gleaming spires.
Buildings of rare grace and beauty
Stand where weary feet once trod,
A monument to faith and courage
Is the "Mormon's" house of God.

Apple blossoms fair and fragrant
Deck our valleys, green and white.
Feathered throats in leafy woodlands
Warble songs of glad delight.
Restful parks with velvet carpets,
Lovely flowers of every hue,—
This the product of their labor;
This their gift to me and you.

We are grateful for these riches
From the brave and strong Pioneers,
As they built, so we are building
For the prosperous future years.
Deseret, our State, we love you;
With the world you've kept the pace.
You are welcome, friend and stranger
Our fair Eden "Is the Place."

# The National Conference of Social Work

*By Annie D. Palmer*

Among the many big movements that attract the attention of thinking men and earnest women of today, there is nothing more interesting, or more potent, or more widely representative, than the National Conference of Social Work.

The conference held in Des Moines this year from May 12 to 18, inclusive, was literally a sea of inspiring thought. Wave upon wave, surge after surge, came the messages of confidence in our youth, of hope for our depressed, of joy in our work, of faith in our success. And tide followed tide as new groups with strong appeals clamored for permanent recognition among those already accepted as part and parcel of the organization. Utah was represented at the conference by the following agencies: Salt Lake County Commission, Juvenile Court, and Red Cross; Salt Lake City Family Service Society; Neighborhood House; Orphans' Home & Day Nursery; Traveler's Aid; and L. D. S. Relief Society. There were also present several other prominent Utahns who happened to be located in the neighborhood. At the Utah breakfast in the Chamberlain hotel seventeen were present.

To say one has attended the conference means little. One can attend but a small part of it. The conference is composed of twelve sections, each of which held separate daily meetings. Besides there were twenty-five kindred groups and these also held daily sessions and were as full of forward-looking plans as were the meetings of the conference proper. About the best, therefore, that *one* could do was to attend to five sessions daily and fill in the time with breakfast discussions, luncheon lectures, and dinner questionnaires. Sixty-four organizations had exhibits, of literature, handiwork and other features advertising progress along definite lines; and the moving picture, portrayed as no other means can, the best in publicity methods and mass education.

There was recreation provided, too, at the conference, dancing and bridge almost every night, the president's reception in the State Capitol building, and a sight-seeing auto ride through the beautiful residence district and far out in the country, over rolling hills, green and cool and delightful.

A gratifying feature of the great gathering was the interest of various churches in the movement toward scientific welfare work. Jews, Catholics, Episcopalians, and other religionists were prominent in arguing for trained case workers to carry on the

program of the church in its charities and correction. The L. D. S. Relief Society was represented by two members of the general board and four workers from the Welfare Department. So intent upon being able to properly care for the members in trouble are churchmen becoming, that many ministers are themselves training for social work; and the Catholic church gives regular social work courses as part of its preparation for the ministry. There is no longer any question with them about the need of skill in dealing with the man who falls wounded and bleeding on the way to Jericho.

Answering the question, "What, in your opinion, was the biggest message of the conference?" our delegates, replied almost as variously as the members to whom the query was put.

"The movement toward trained workers in rural communities," one answered. "At least one social worker in every county, and that one with power to direct to whom and for what purpose all the material relief in the county should be given; with cooperative church work and court decisions, with understanding health officers and school men—'tis a condition devoutly to be wished!"

"The forward-looking program of international relations," replied another, "The thought that we must have relations with other countries whether they be good or bad, should lead us to seek a better understanding of conditions in other lands."

"The adaptation of the schools to the needs of every child was the big theme," declared a young woman not engaged in teaching. "Classes for the problem child, schools adapted to the underprivileged—how many family burdens will be lifted when such a scheme of education is made general!"

"Increasing community responsibility. Making our democracy feel that taking care of human problems is their job. Getting everyone, through better publicity methods, to understand our work, and understanding it to want to help to lift the load. That was the big theme of the conference to me," reported a third.

And so we might continue. No wonder. The delegates were each day scattered among the various sections according to a prearranged plan in order that each might get the most from the field assigned her.

All the elements of normal life received attention at the conference. Health topics included physical and mental health; causes of disease, prevention, remedies; nurses, doctors, quacks. Education was considered from various angles such as home, school, church; children, boys, girls, youth; the city's opportunity and the country's slavery; rehabilitation, vocational schools, trades. Employment with all its intricasies of youth, age and sex; of wealth, poverty, and squalor; of foreigners and American born, skilled and unskilled; was the theme of a number of enthusiastic speakers. Recreation was stressed. One of the most stirring

speechs of the conference was along the line of proper recreation in the lives of boys. Dances, automobiles, movies, roadhouses, were approved and condemned. Playground and recreation centers were represented by large delegations. Religion was discussed in the most outstanding of the conference talks and several speakers besides Rabbi Silver proclaimed the need of more church influence and religious training.

When we have classified these elemental needs as considered in our study of normal family life, there still remains a list of topics more or less closely related of which space will permit us only to mention a few.

Immigration, prisons, prohibition, politics, Americanization, approaches to case work, visiting teacher work, and many other subjects were crowded into the programs of seven wonderful days.

Outstanding among the speakers of the conference was Judge John A. Lapp. His ringing address on "Justice First," at the opening session, was a masterpiece of oratory. The president's argument was for strict observance and enforcement of law, his plea for more opportunity through better service to the handicapped. He branded as heathen doctrine that of the survival of the fittest, and as anarchist the American citizen who challenges the right of government regulation.

"The concomitant doctrine of the survival of the fittest in the social order is the *laissez-faire* doctrine in politics," he said. This is carried so far as to challenge the right of government regulation of almost anything or anyone. There is more individualistic, not to say anarchistic, cant than in any previous time in this country."

The anti-prohibitionists, with their cry of personal liberty, founded though it is upon individual selfishness, have about wrecked the true conception of government control of evils. To be consistent, these same destructionists go so far as to condemn any and all control of conduct. Even the prohibition of habit-forming drugs is to them an infringement of personal liberty. What may the government regulate, control, or prohibit if not such human destroyers as habit-forming drugs and intoxicating liquors? Apparently nothing. And lo! We have the anarchistic state.

"Justice must come first in the program of social work," he declared. "Charity discovers needs and points the way to justice. That which we care for out of charity today, is prevented or provided for through systems of justice tomorrow.

"Competition of individuals will go on," the president said, "it is beneficial that it should. But it shall not go on as a struggle for survival, and it shall not continue in accordance with the rules of the jungle. It shall not be allowed to prey upon the weak, the handicapped, the unable, as a carrion bird taking from them their meager chance for a living. Survival must not be governed by

biological laws. The struggle must be moralized to far greater degree than at present, by charity and justice.

"A widening circle of opportunity for all to achieve more and more the purpose for which they are created upon this earth, will be found as the real power which guides the destiny of the human race."

The approval of his message by the three thousand delegates who listened, was attested by loud and continued applause. It was the spirit of the conference beautifully, eloquently, forcefully expressed.

Following President Lapp, in the same meeting, Dr. Chester H. Powell of Berkley, California, paid high tribute to the assembled delegates. Naming social workers as the advance guard of the world that is to be, he said: "If the time ever comes when political service is rendered in the spirit in which you render social service, then only will the challenge to democracy have been answered."

"Largely because of you," he continued, "our democracy is entitled to the interest and support of the people whether it gets it or not."

Decrying the indifference of the American people, Mr. Powell said: "There are many more people in every congressional district who know who Andy Gump is, than there are who care who is congressman from that district. There is much more knowledge about Charlie Chaplin, Douglas Fairbanks, and Skeezix, than of candidates for president or the provisions of the McNary-Haugen bill."

By far the biggest audience of the entire conference was the Sunday evening general session addressed by Rabbi A. H. Silver, of Cleveland. The auditorium of the Shrine temple was packed. Practically the entire delegation of nearly four thousand visitors were in attendance with upwards of one thousand local citizens. Rabbi Silver has an unusually pleasing personality, and a full, clear voice. In his message, "The Church and Social Justice," he flung his challenge to the church to face its task in the betterment and uplift of humanity.

"It is difficult," he said, "to be a voice clear and courageous, crying for justice amid the pomp and splendor and costliness of a temple or a cathedral, which is built and supported by the generosity of those who must often become the target of the voice's invective. But the church must do just that. It must deliberately choose the *'via dolorosa'*—the hard road of conflict and persecution. Else it woulld become a tragic futility in modern life." Rabbi Silver demanded that the church be "feared and revered for its dauntless proclamation of truth."

Jane Addams was perhaps the most noted figure in Des Moines. Wherever she was programmed to speak eager crowds

gathered. In her modest manner and homely phrases she was heard on various subjects. At one time she was advising greater activity in international affairs, at another she discussed the seriousness of the liquor problem, and again she expressed her faith in the youth of today who, she said, will choose the best out of the changing conditions.

One of the strongest pleas for social work in rural communities was that of Grace Abbott, Chief of the Children's Bureau, Washington, D. C. She put the matter in very plain terms when she said: "Cities have no monopoly on social problems. Poverty, disease, crime, degeneracy, ignorance, cruelty, neglect and emotional instability, are found in the small town and country as well as on the east side of New York or the Northwest side of Chicago. Crowding people together in a city with no flowers, trees, or playgrounds is responsible for city problems; but the opposite conditions of the country, extreme isolation, dreary monotony of long hours of work in summer, of no group recreation and inadequate health and social resources, are responsible for many of the rural problems."

The writer once heard a stake president in our Church eulogize members of his congregation for certain activities. When he had mentioned several names someone reminded him that he had forgotten Brother Higgs. Another suggested Brother Rolphe, another called Brother Barnes, and so on until the time for the ten minute talk was gone. The stake president decided that unless there is time for roll call it is well not to mention names. A few have been mentioned in this report. The scores of others with messages, grave, important, interesting, illuminating—there is not space to name.

Returning to the question of importance—we wonder if after all anything was quite so big as the bigness of the conference. There is inspiration in the very atmosphere of a place when four thousand people, well trained and alert, have gathered from the four corners of the nation and from several foreign lands to consider the interests of the under-privileged. Not one among these thousands asks, "Am I my brother's keeper?" They have accepted the task. And in the byways and along the highways they are dispensing courage, and faith, and opportunity, with healing balm and daily bread.

It may, indeed, be that the millennial reign is far away; but if on earth there are forces that shall help to bring about that time of joy, surely one of those forces is the influence that shall be disseminated from such gatherings as the Des Moines conference.

# Great Salt Lake

*By Glen Perrins*

The Great Salt Lake at twilight—how silently majestic! how huge and magnificent.

This vast body of salt water, stretching along the western base of the Wasatch is a most beautiful sight, indeed. As one comes across it from the West, on the train, after a visit to the coast, it is hailed with delight. The waves splash a ripple of

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welcome against the piers as the train moves slowly over the trestle work.

An hour passes from Lakeside to Promontory Point—a beautiful sixty minutes in the golden sunset over the lake. Then another hour is spent going over the deeper part of the Great Salt Lake.

The islands in the lake stand out in bold relief, casting their lengthy shadows over the billowing water. Large flocks of seagulls are seen in the twilight, riding the waves, skimming the waters and splashing over the surface.

One wonders how the story of the Great Salt Lake impressed the Franciscan friar, Escalante, in 1776, when the Indians described it to him in their quaint fashion, and later, in 1843, when Fremont

described this beautiful body of water. Or before them both, in that long, long ago when the lake was Bonneville, a thousand feet deep. At that time, it is reported, from the north end to the south end was as far as one end of Illinois is from the other—the lake was then 346 miles long, 145 miles wide.

Quite a contrast with the lake today—seventy-five miles long, thirty-one miles wide and, in the deepest places 30 feet deep. And this water is the saltiest sea on earth except the Dead Sea. In every five pounds of water is one pound of salt. Today, the lake bed of Lake Bonneville, which was nine hundred feet under water where Salt Lake is today, is dry—made ready for the Saints.

Wonderful is the way of God. How inspiring is the Great Salt Lake today! How silently majestic!

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## Fall

*By Merling Dennis Clyde*

They can rave about the springtime,
And summer's joyous thrall,
But the days that pull the heartstrings
Are the languorous ones of fall.

There's a haze upon the valley
Purple-deep against the hills,
While the sun-kissed air is whispering
With a vibrant power that thrills.

In the lazy, lingering stillness
Hangs the earth in peaceful mood;
Poised, like a gull suspended,
Is the autumn quietude.

It is a time of waiting,
Yet beneath the hush a spell
Weaves enchanting paths that beckon
Where-away it does not tell;

But it sets my feet to straying
In answer to the call
Of a wooing voice that lures me
Through the painted days of fall.

# Lindbergh

*By Mary C. Martineau*

Do we know if the eyes of the Gods are blue?
O, we know Gods are strong and clean and true,
And their eyes look ahead, all earthly mists through,
As they go on their way in glory.

Made in the image of God was man
And, he, among men showeth proof of the plan
And the work so divine by the Master's own hand
When he fashioned this boy, Charles Lindbergh.

He makes us look up and aspire to fly
And wish to be Godlike, not fearing to die,
Knowing no fear but of living a lie
Or smallness or lack of endeavor.

Lo, here he comes winging through space as we gaze,
And longs even heaven to conquer always,
And he stakes e'en his life for the call he obeys,
His call that keeps constantly ringing.

Knowing not sleep for the voice that he hears,
That ever is urging him onward with cheers,
As if through the shadow of earth-life it sears
From a place with the Gods he'd forgotten.

Holding him tense with a promise he knows,
Waking him up every moment he'd doze,
Reminding him soon the great goal will disclose
His power to win over things human.

Compelling, as all through his life, as he sails,
His body to bow that his soul never fails,
For spirit and reason divine never quails
O'er the long narrow way to contentment.

And, O, then the lights of the landing we see,
The messengers rising to meet him in glee
And he circles the City with you and with me
And his joy is our joy at his greeting.
A monument to faith and courage

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*Motto—Charity Never Faileth*

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# EDITORIAL

## The Book of Mormon

The September issue of the *Magazine* emphasizes the centenary of the coming forth of the *Book of Mormon*, but we hope that in practically every issue during the year something may appear to expand the knowledge and emphasize the worth of this volume.

We chanced to be in England during the tercentenary of the publication of the King James edition of the English Bible. Everything that the British nation could do to emphasize that fact was done. Special editions of the Bible were on display in the British Museum and at a special ceremony the king was presented with a beautiful edition of the Bible bound in royal blue. At Albert Hall addresses were made by the Archbishop of Canterbury, the British Premier, the American Ambassador to Great Britain, and other speakers of note. All this was highly appropriate and most fitting. We shall do well to emulate their example and in every way that can be devised show forth the glories and the beauties of this precious book that was delivered to us by the hands of an angel from God.

We congratulate the Mutual Improvement Association on its Sunday evening session that has been produced in the

convention conference in many stakes, already. It is highly appropriate. It is in all probability sowing the seeds for something either in drama or pageantry that will in days to come characterize the Church as being the inspiration of great and notable art.

*The Relief Society Magazine* wishes to do "its bit" in furthering this great work.

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## A Poet's Message

Sara Teasdale is very greatly, and very rightly, much beloved by persons who read English poetry. We know that she is enjoyed by our readers for many of the members of the Relief Society, at various times and on various occasions, have told us so. One of her poems entitled "Barter," has an especially beautiful message, so beautiful we think, that it is worthy of discussion in our editorial columns.

### BARTER

Life has loveliness to sell—
All beautiful and splendid things,
Blue waves whitened on a cliff,
Climbing fire that sways and sings,
And children's faces looking up
Holding wonder like a cup.

Life has loveliness to sell—
Music like a curve of gold,
Scent of pine trees in the rain,
Eyes that love you, arms that hold,
And for your spirit's still delight,
Holy thought that star the night.

Spend all you have for loveliness,
Buy it and never count the cost;
For one white singing hour of peace
Count many a year of strife well lost.
And for a breath of ecstasy
Give all you have been or could be.

While the entire poem is essentially good and beautiful, we would draw attention in particular to one or two lines.

Little children are pretty generally a source of delight. All who have and know little children, realize what an ever present joy they are. A few days ago a young man who had put his baby in bed, came back saying, "My! a father does get a thrill

when he tucks a child in bed." The upturned face of a child is beautiful as the tender little thoughts of its soul appear.

Sara Teasdale knows this and asks us all to think about it, that we may the better know that "children's faces looking up," do hold "wonder like a cup." Continuing she says:

> Spend all you have for lovliness.
> Buy it and never count the cost;
> For one white, singing hour of peace,
> Count many a year of strife well lost.

Her admonition is in line with the sage advice that we do good for evil, banish strife by imparting peace.

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## A No-Tobacco League

The No-Tobacco League of America has just closed a convention held at Winona Lake, Indiana. It reports that over three thousand were present and states that in the various sessions held were people enrolled from twenty-two states, four provinces of Canada, Australia, China and Japan. Also that Professor F. M. Gregg, head of the Department of Psychology of Nebraska Wesleyan University, was re-elected president and Charles M Fillmore, Indianapolis, was elected general secretary for his eighth year.

There certainly has never been a time in the memory of man when a No-Tobacco League was as necessary as it is at the present time. It is regrettable in the extreme to have men smoking. Few things have ever caused some of us to feel more sorrowful than the fact that throughout the world many men of importance and real standing use tobacco. And now, added to this comes a new fad for smoking cigarettes that has been all too generally adopted by women. In the light of our progress in science, in the art of making comfortable habitations, it is a sorry commentary that these up-to-date homes are often vitiated not alone by smoke exhumed from cigars and cigarettes in the mouths of men, but now in this new age in the mouths of mothers, wives and daughters. It is high time that people who appreciate the gravity and depravity of this practice should combine to stop its growth and do as much as possible to eradicate the practice. God speed the No-Tobacco League in its good work.

# What Can We Expect From the Home

*Jean Cox*

It is the function of the home to make available for the various members of the family opportunity for health, encouragement, happiness, rest, work and recreation. The most important responsibility of the home in the light of recent investigations is to adapt to individual needs the different health principles which contribute towards radiant health. In view of the wide distribution of information on the value of protective and growth-promoting foods, every home-maker of average intelligence should make these valuable foods important factors in the family diet. Wanton disregard of this available information will undoubtedly bring reproach from the grown-ups of tomorrow.

Happiness, rest, recreation and work, are also very important contributing factors toward health. Opportunities for these are, however, difficult to classify as they belong to the tangible phase of homemaking about which we may feel but find difficulty in expressing. Another important responsibility within the home is the giving of encouragement necessary for the best development of the different members of the home group. One of the most important phases of homemaking is responsibility of keeping the different members of the family from becoming discouraged. It is impossible to succeed if the person loses faith in his own ability. At the present times there is much discouragement which results from unsatisfactory social and economic conditions. One very successful homemaker put away a dress that had been troublesome, an hour before the absent family returned, so as to overcome her own feelings and be better able to commend and encourage their different activities. Nor did she lose by helping the others, the next day the sewing was easily accomplished. But better still, she also had the satisfaction of having her family enjoy a happy evening and start out on the new day's work with confidence and success. A delightful habit which helps to maintain a high morale (of this homemaker in his family is in addition to the usual goodbye the expressed wish "Have a nice day.")

The home should be cooperative rather than individualistic. Where individual interests are distinct and separate from the major interests of the group, meal times are strained, hours are irregular and the house usually has a general atmosphere of wanting to blow up and away. Without some interests in common, the family cannot make the most of their individual and group re-

sponsibilities. Where children are reared in homes of this kind there is a spirit of evasion and an almost uncanny ability in sliding out from under responsibilities, which do not result in good moral training.

Satisfactory homes are cooperative. The same principles of cooperation which developed during the world war in willingness to help others and taking care of the weaker should be lived up to and practiced within the home. Helping the small toddler to complete a self-appointed task, almost too big for diminutive arms, is not more important than helping some extra tired member of the family to finish successfully a piece of work that was over long. When the daughter comes in from school and cooperates willingly, mother's responsibility seems much less. The same thing is true if the son shoulders some responsibility in earning the living. In either case, the results are not as important as the spirit of comradeship and approval of efforts made.

The kindly personal interest in the activities of the different members of the family binds them together. Perhaps the importance of this is not fully realized. It isn't the binding up of the small finger that is important in the cure but that assurance that mother is sorry because of the hurt. The actual assistance given the twelve-year-old in making a car that will run is relatively unimportant. Her faith in his achievement is much more necessary for the success of the undertaking. Mothers who persistently express discouragement over prospective achievements are gambling with the failure of the individual in his life's work. Men of middle age who have tried and failed have very often suffered major discouragement because the members of the family had too little faith in what they could do.

Homes are unsatisfactory where ambition to maintain an expensive standard of living overtops common sense. This condition is most common in homes with grown-up children who have friends with a larger income than their own. In this striving to do and appear as prosperous as the well-to-do friends too many makeshifts and subterfuges are necessary to make self respect easy or satisfactory. Unusually, however, this period of stress or strain is short lived, as the native common sense of the parents finally proves convincing that more satisfaction results from being one's self than from aping others. Perhaps, however, the home most to be pitied is the one of the newly married couple who have accumulated a mountain of debts and worries to the detriment of the happiness which should be theirs. Pride in possessions which are not paid for has been the cause of financial and marital ruin to many young couples. This failure to meet obligations not only injures them, but the resultant loss to furniture stores and automobile dealers makes honest people pay some of the bills which resulted from an over ambition to display. Part of the responsibility of the home is to convince young people that a small

salary cannot possibly be stretched to pay living expenses that can only come out of a salary twice as large as their own.

The selfish home has very few common interests. Each member does as he pleases regardless of the rights or feelings of others. No one is inclined to put himself out to help someone else. The spirit is dominantly selfish and unsatisfactory. Chores, work and various duties are done grudgingly because the spirit of cooperation is wholly lacking. Family pleasures, excursions or picnics are as foreign to this type of home as the North Pole. There is little personal interest in the comings and goings of the other members of the family. Groups of this type have not learned a fundamental social principle that "The things we do together make us one."

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## A "House" is not a Home

*By Josie E. Childs*

Yes! I do love the dear old "House,"
  Built out upon the farm,
Where we can sleep with open doors,
  Without a thought of harm.

The vine clad porch and banks of flowers,
  And rockers here and there,
With books and strains of music
  That ease our load of care.

Yes, all these added to a "House,"
  From cellar to the dome,
Will change the attitude of all
  And make the "House" a home.

# Utah Dixie's Pioneers

*By George A. English*

Oh! that I may make you to understand,
How pioneers made Utah's Dixie Land.
Where only one could see from day to day,
Sharp cactus, thorned "mosquite" and Joshua;
With lava rocks in great high ridges piled,
That flung across the lee for mile on mile.
Scarce green was seen in that most barren waste,
And yet they dared to live in such a place.
When these brave men stood on the desert's rim,
What rugged thoughts think you occurred to them?
What wondrous visions did these travelers see,
When they gazed forth into eternity?

On the lofty rim their free way was blocked,
By ledges high with crags and lava rocks.
How could they hope to reach the desert floor,
Below a depth of three thousand feet or more?
Down devious trails which Indians knew,
These brave frontiersmen drove their oxen through.
Their wheels of wagons thonged and tightly bound,
With strong ropes tied well the axles round,
With cables strong they did the wagons lower,
Safely down to the great vast desert floor.
Passing onward they reached the journey's end,
The only destiny they'd comprehend.

Onward they pressed, onward from day to day,
While naught could their determined progress stay.
It was a task most Herculean to face,
To build fit roads through that great desert waste.
Huge lava rocks in heat of burning sun,
Would face them whichever way they'd turn.
Through mountains with high rocks and boulders strewn,
Undaunted yet, crude passage roads were hewn.
They halted not at hills to be displaced,
Nor yet at soft sand doons to be effaced.
Wagons were dragged to journey's end at last,
By oxen wearied of the heavy task.

What hardships these courageous souls endured,
Rich blessings for the future to procure;
For wealth is limited since creation,
By methods and by means of transportation.
How slow their pace, how little gained each day,
While nature battled hard their right-of-way.
Though they had none, they marked a future trail,
That a recovered land might yet prevail.
May those who speed through Utah's Dixie Land,
Mark the debt they owe those intrepid bands.
Note well the way, as Utah you pass through,
What these most sturdy settlers did for you.

It were well to pause a brief bit of time,
And view the way o'er which your cars have climbed,
And note how weary oxen sore have passed,
With loads of all their masters had possessed.

Many had left their homes and native land,
To reclaim this vast waste for fellow man.
Still pressed they on, with anxious hopes deferred
And murmured never once a single word,
Ever striving to well obey God's laws,
And living faithful to His Holy Cause.
So this great desert land is rarely blessed,
And weary people here may find their rest.

As their necessities less pressing grew,
They thanked their God that He had brought them through.
Their blessings, though still meagre for their needs,
Were all with true and sincere thanks received.
There were no idlers in that moving train,
For all did work with earnest might and main;
Father, mother, as well as children too,
Had all a will the desert to subdue.
The task was near beyond the power of man,
To master and subdue such barren land.
But by their faith and trust in Mighty God,
They finally reclaimed it rod by rod.

Water by toil and labor they secured,
The ground they plowed, and sowed, and crops matured.
Till then there was but drought and burning heat,
Naught grew but cruel cactus and "mosquite."
For months and years did they all need to toil,
To bring the welcome water to the soil.
As they still conquered hardships one by one,
It seemed their battles could not all be done.
The oppressing toils they all so well endured,
A good productive country was secured.
They suffered hardships we cannot conceive,
This vast expanse of country to retrieve.

No great storehouses were there ready filled,
In this desert place which they came to till,
Every morsel by hard unyielding toil,
Was won from that dry and forbidding soil.
The true devotion to complete the task,
Has in all history ne'er been surpassed.
The greatest courage that was ever known,
Was by their noble suffering women shown.
No greater fortitude and sterling worth,
Was shown since Eve bore children here on earth.
Through the greatest hardships they prevailed,
These brave and noble women never failed.

Their love for God it was that made them try
To keep all His commandments, and ask not why.
For they believed His blessed Word in whole,
Nor ever did they prate of birth control.
No greater battles have men ever fought,
Nor greater triumphs have they ever wrought.
And always by their fruits shall they be known,
For such devotion do they stand alone.
Naught can enhance their rich glory more,
Than do their sons and daughters which they bore.
These nearly all have passed to their reward,
Their memory is incense to the Lord.

# Decorative Treatment of Walls

*By Carol Crawford*

In this day of artistic decoration and beauty, when home building is studied from the viewpoint of the beautiful as well as the practical and convenient, it behooves us all to make our homes as pleasing to the eye as talent and means can make them. Good taste and beauty does not always mean that a large amount of money be expended, for indeed, simplicity is the root of charm and comfort, while the only requisite is that the furnishings be really good and of good taste.

The first problem to meet in furnishing or beautifying the home is the treatment of the wall surfaces. Here is where much can be done to make or mar the finished beauty of the home. Consider also, in choosing a wall finish, the standpoint of lasting practicability, for it is usually impossible to change wall coverings so frequently as curtains or furniture. So before choosing color, fabric, or finish for the walls it is advisable thoroughly to plan the general furnishings of the room, then choose colors of which you will not easily tire, and patterns that are not gaudy.

Let us consider, then, some of the ways of treating walls. The simplest form of wall surface is a plain surface of plaster or cement and can be treated exactly as the judgment of the owner dictates. It can be painted, white-washed, kalsomined, covered with paper or textile, burlaps, silks, cretonnes, or tapestry. It can be panelled in wood, covered with leather or marble, or hung with silks and embroideries. These are decided by the means and the use for which the room is designated.

The main thing is to remember that decoration is always subservient to proportion. Determine whether it is desirable that the general appearance of the room be larger or smaller, whether the ceilings need to appear lower or higher, and then choose the pattern of the wall finish accordingly. Here are a few of the general effects that can be produced. Prints on wall papers make the room appear smaller, the larger the pattern the smaller the room appears. Only extremely large rooms look well bedecked in large, well defined prints, and then care must be exercised lest they appear stuffy or gaudy. The patterns of some wall papers seem to fairly jump at you upon first entering the room. Plain walls have a tendency to make the room appear larger, while beaverboard makes it appear compact and united, without undue smallness. If the ceiling is too high a low drop will tend to make it appear lower; rounding figures and no stripes in the pattern will

also aid. A wide border will do much to attract the attention of the eye lower. On the other hand, if the ceiling is too low and makes the room appear "smothery" the reverse is the rule. Raise the border until there is very little or no ceiling drop, choose a very narrow ceiling drop border, and avoid large patterns, holding rather to the choice of small vertical stripes.

Coloring is one of the ruling factors in the choice of wall furnishings, for sometimes wise selection in pattern and material will be lost through bad choice of color. In rooms with a warm or southern exposure it is well to select cool or neutral colors for walls and woodwork. In one farmhouse in southern Utah I once saw a room that made me fairly want to pant on entering it, even though the day was but a moderately warm one. The room had a southwest exposure, was rather small, and papered, with a large print paper with strawberry rose as the predominating color, and a low and unusually wide border. The sunlight, streaming through both the south and the west windows caught the glare of the paper, giving an effect that was hard on the nerves as well as the eyes. A slight transformation in the room would have made it the most charming in the house, as well as the most cheerful. The paper could have been changed to one with very light small figures, in a cool color, and small vertical stripes to give height to the room. The border could have been a very narrow one, raised to make a very short ceiling drop, and the ceiling papered in a very light color. Then the furniture could have been arranged in symmetrcal fashion, and the room would have needed very little other treatment to make it simple and inviting. Thus follows the rule of cool colors for rooms with warm exposures, and warm colors for large, north rooms. A typical example of a room that makes one shiver is a large one facing north and east, with the woodwork in grey or white, the walls in light blue or light green and the ceiling white. Figures always give the appearance of warmth, as do pinks, yellows, buffs, tans, or creams; while green, blue and white give an appearance of coolness. Black, grey and most violets are neutral. Where wall coverings are figured, draperies should be plain as an aid to harmony and restfulness. Paper should be selected to fit the woodwork. Extreme contrasts between woodwork and wall coloring, such as white woodwork and dark walls or extremely light walls and extremely dark woodwork, are bad taste since it makes a too strong relief; making a series of broken and distracted streaks, without grace of symmetry. Fabric will sometimes neutralize the effect of color as with light oilcloth, which, although cool in color, is shiny of surface, attracting the attention of the eyes and appearing slightly warmer.

In bedrooms, light flowered or light striped papers with colors suggesting brightness, repose, and daintiness are the best. If the paper has attractive figures, plain hangings of a quiet tone

should be put at the windows. For kitchen, cheerfulness is the aim, therefore, buffs, yellows, or light blues and creams are the usual choice. I have, however, seen some very beautiful kitchens in black and white combinations (usually tile or marble,) or in rubber tile of brick-dust hue. In bathrooms, white is the predominating color, although bright colors have been gaining much favor in the last few years. Blue, yellow, buff, and violet are now the more favored colors for bathrooms. In living-rooms, drawing-rooms, halls and reception-rooms, color is mostly a matter of choice and cannot be determined without considering the general tone of the furniture. In dining rooms the decorator should keep more to the light and gay but unobstrusive colors and designs, with an aim at simplicity and neatness. Dining rooms should not have many pictures. In any room intended for pictures there should be no distractions in the wall covering, such as flowers, strong color or obtrusive designs. For rooms intended for study or reading walls covered with blossoms, intricate patterns, or over-accentuated designs are distracting. Libraries, in which the book shelves do not run to the ceiling need special attention. A plain background above the shelves is necessary as there is so much richness of tone and color in the bindings of the books that a bright, figured wall surface contrasting with the color of the books makes a jumble of color that is jarring. Avoid, in any room, papers with large gilt figures. Deep cream, mist-gray, tan or buff are found to be the best colors for everyday use, and the ones that are least tiring.

In the average home, kalsomine, oil-cloth, painted burlap and paper are the most common wall coverings, therefore, more space has been given to the treatment with them, though the general rules of coloring and choice are the same for all. Kalsomining and papering is usually done by the members of the family or by the professional paper hanger. Burlap is put on like paper and painted in either plain or blended tones, denim is put on in the same way. When cretonnes, brocades, and costly stuffs are hung, fine brass nails are used and concealed by a gimp. Rooms treated with woods require the services of a carpenter. This treatment is often desirable for country homes, dining rooms or bedrooms, and gives a rustic charm to cabins, camps, or summer homes. When costly woods or marble are employed a carpenter and designer should be employed. Rubber tile is bought in small blocks, which are fit closely together in wall or floor.

The use of a large wall mirror is a clever trick of the decorator. In a small room it may be hung so as to reflect the room and make it appear larger. In a long narrow room it may be hung in the center of the wall over a small side table or desk. This way it seems to bring the far end of the room nearer.

Too much study and attention cannot be given to the furnishing of the walls, for the entire beauty of the room is, to a great extent, dependent on the foundation coloring of them. Rooms

otherwise well furnished will not look well in a room with unsightly walls. Although it is not necessary to adhere too closely to the given rules for wall decorating, it is well to bear well in mind what to choose and what to avoid, and make the room as beautiful as time and means available will make it.

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## Utah Lake

*By Mrs. Elizabeth Noble*

Held in the valley's wide embrace,
How long thy waves have kept their place,
Rippling and sparkling in the sun,
Coldly gleaming when day is done!

Time was when only red men knew
And sailed thee in a bark canoe,
Ere hooded monk or trapper grim,
First trod upon thy sandy rim.

Devoted Father Escalante
With his true comrades, heaven-sent,
Taught to the Indians God's great plan
Of sacrifice redeeming man.

On thy still shores, by sunny cove,
They heard the story of God's love;
With childlike hearts the truth received
And on the Father God believed.

Then came he questing wanderers brave
Who ventured on thy restless wave;
Explored thy shores from end to end
By sandy stretch, and reedy bend.

And now we cross the bridge of time
And come to our own age and clime;
We deem thy shores a pleasure ground
Where freedom from our cares is found.

The fisher's craft, and pleasure boat
Alike upon thy waters float,
And over thee the airplane flies
Only a speck against the skies.

But yet the glamour of the past
Haunts, and will hold our memory fast,
As we our summer rambles take
Along the shores of Utah Lake.

# Notes from the Field

*Amy Brown Lyman*

*Northcentral States Mission*:

The St. Paul (Minnesota) Branch Relief Society, which is in a flourishing condition, recently produced a playlet "Helping the Needy," which was greatly appreciated by the branch. Some of the Societies in the mission are holding summer meetings. The Duluth branch is making a special study of the *Pearl of Great*

*Price*, and the Minneapolis branch is finishing up a course taken from the extension division of the University of Minnesota. Two new Societies have been organized recently—one at Grand Forks, North Dakota, and the other at Tyler, Montana.

*Ogden Stakes Commemorate the Founding of the First Stake Relief Society in the Church*:

On July 18, 1927, the four stakes of Weber county—Weber, Ogden, North Weber, and Mt. Ogden—joined in celebrating the fiftieth anniversary of the organization of the Weber stake Relief Society, which occurred on July 18, 1877. This early organization was effected by President Brigham Young, and covered all of the wards of Weber county. Mrs. Jane Snyder Richards was appointed president of the stake, which position she held for 31 years. The celebration consisted of an historical pageant by Mrs.

Laura N. Jenkins, depicting the development of the Society during the 50 years. The pageant was presented at the Orpheum Theatre to a house filled to capacity. The handsome souvenir program outlined the pageant in detail and contained pictures of Ogden in the 70's, the Weber stake Relief Society hall built in early days, Mrs. Jane Snyder Richards, and a group picture of the present stake and ward officers of the four stakes.

*Juab Stake (First Ward Relief Society.)*

In honor of the 69th anniversary of the organization of the first Relief Society in Nephi, a conference was held in Juab stake on June 23 of this year. An excellent program was given including a pageant depicting the first organization. At the conclusion of the program there was a musical entertainment followed by a reception and the serving of delicious refreshments. The Nephi Relief Society was organized on June 23, 1858, with Mrs. Amelia Goldsbrough as president, and has been in continuous operation since that time. It was one of the very early ward organizations in Utah.

*Burley Stake (Teachers' Convention):*

Burley stake has held a most successful teachers' convention. Invitations were extended to the president of the stake, high counselors, bishops of wards, also to the Relief Society officers and teachers of Minidoka stake. President Luella N. Wright opened the program with an instructive and inspirational address. Members of the stake board gave a very splendid demonstration showing how the teachers should conduct their visits in the home, how they should present the topic, how the hostess should receive the teachers and support them in their efforts, also how the social service workers should enter the homes where there is poverty and sickness. The following topics were then given by teachers of the various wards: Results to be Accomplished by the Visiting Teacher; The Value of the Teacher to the Community and to the Association. Luncheon was served at 12:30, followed by games and singing. At the afternoon session a very effective demonstration was given of a work and business meeting by the second ward; prizes were awarded to the wards having 100% teachers present, three wards receiving prizes consisting of three copies each of the *Relief Society Song Book*. In the evening a concert was given for which admission was charged, each ward contributing to the program with either a one-act play, a pageant, or a musical number. A spirit of friendly rivalry prevailed and some very commendable features were presented. A first prize of $5, a second prize of $3, and a third prize of $2, were given to the three wards presenting the best number. The entertainment was a success artistically, socially and financially.

*Eastern States Mission (Reorganized)*

Miss Dicie Brimhall, who has been president of mission Relief Societies in the Eastern States mission from September, 1926 to August, 1927, has been released to return west. The Societies of the mission have completed a very successful year's work. There are 29 local organizations, including very active ones in each of the prominent cities—New York, Washington and Boston. The Society is increasing in its appeal to the Saints and their friends, and interest in the work has been keen, progressive, and of a lasting type that promises rapid and well rooted growth. The factor contributing most to the year's activities has been cooperation of the mission office with local officers and missionaries laboring in the various branches. Another aid was the drawing of a year-round program by each Society at the outset and following it through. A uniform monthly report project has helped to maintain efficiency in the important phases of officers' meetings, regular lesson periods, visiting teacher's activity, and in the carrying out of special social events. The season has been an unusually beneficial and interesting one in all three aims of Relief Society work; namely (1) the dispensing of charity; (2) providing for the home's religious and cultural training; (3) reaching out to the communities in social and civic betterment. A spirit of loyal cooperation has run through the year and all things concerned are prepared for another year's work

Among the very interesting year-round programs arranged by the branches in the Eastern States mission, is that of the Binghampton, New York, Relief Society. The program is neatly typed in the form of a book, with a blue paper back. The booklet contains a short sketch of the organization of the Relief Society; the names of the General Presidents with the years of their service; the objects and aims of the Relief Society; and a detailed program for each Tuesday in the year. In addition to the regular outlined lessons the program contains many interesting features, such as lectures on home-making by the County Home Bureau Manager; a discussion of the National Council of Women with which the Relief Society is affiliated; important current events. A number of socials were programmed for the year to furnish recreational activity for the members. In October a Hallowe'en party was held in connection with the branch and the M. I. A. In November the Relief Society joined with the Sunday School in a box social to raise funds for Christmas activities. In December a Christmas program was held. The February program included a patriotic program and a Valentine social. In March the anniversary of the organization of the Relief Society was celebrated with a special program followed by a luncheon. In April there was a night of amusement in connection with the M. I. A. closing social. In June a Relief Society birthday social, consisting of an outing, was

held, each member of the organization being asked to bring a penny for each year of her age, the money to be placed in the Relief Society dollar building fund. Following the schedule of weekly programs there are several pages of instructions to ward officers copied from the Relief Society ward record book.

*North Sanpete Stake (Program for Relief Society Ward Conference).*

Singing, "High on the mountain top;" prayer, Relief Society officer; mixed quartet, "Go when the morning shineth;" sacred music (organ) during sacrament service; opening remarks and general report of activities, ward president; presentation of officers, ward secretary; Women of the Bible—Esther, stake officer (15 minutes); Biography of Joyce Kilmer, with the reading of his poem "Trees" from October 1925 *Relief Society Magazine;* poem comment, by Orson F. Whitney in January, 1927, *Improvement Era;* vocal solo, "Trees;" retold story, "The First Spur," by Fay Ollerton, February, 1927, *Relief Society Magazine* (15 minutes;) closing song; benediction, member of Relief Society.

*In Memoriam (Wasatch Stake)*

Funeral services were held for Mrs. Sophia Luke of Tremonton, Utah, in the Wasatch stake tabernacle June 28, 1927. Sister Luke was born at Heber City in 1868, and died at Tremonton, Utah, June 25, where the family have lived since moving from Heber City, in 1920. She was the daughter of George W. Clyde and Jane McDonald Clyde, and was the mother of seven children, four boys and three girls, all of whom are living. She was a devoted wife and mother and an active church worker, serving in the Relief Society organization for nearly twenty years, first in the Heber second ward as ward secretary, then as counselor, and then as president. She was later chosen as counselor to the president of the stake Relief Society, and finally was made stake president of that organization, which position she held until moving to Tremonton, Bear River stake. In each of these positions her work done was with interest and honor, her great desire being to serve others and bring sunshine into their lives.

*Salt Lake Children Given Outing by Cache Stake Relief Society:*

Twenty-two children of Salt Lake families, in which the Family Welfare department of the Relief Society is actively interested, left Salt Lake at noon, Wednesday, August 17, for a ten days' summer outing to Cache valley, as guests of the Relief Society women of Cache stake. Each year the Family Welfare department arranges a similar outing to provide a healthful change for children who are undernourished and in need of country air,

milk, eggs, fruit, and vegetables, and who otherwise would find such a change and rare treat impossible. This year the outing was made possible through the kind invitation of President Lizzie B. Owen, and her co-workers in the Cache stake Relief Society. The children were all examined free of charge at the Community Clinic as a precaution against illness or infection. So delighted were the children with the proposed trip that although there was a wait of several hours before the noon train, their anticipation was so great that the time was passed joyfully.

JANE SNYDER RICHARDS

First Stake President of a Relief Society. The fiftieth anniversary of the organization of the Weber Stake, the stake over which she presided, was celebrated on July 18, 1927, in Ogden, by the four stakes of Weber county.

# Guide Lessons for December

LESSON I

## Theology and Testimony

(First Week in December)

DOCTRINES OF THE MESSIANIC DISPENSATION
(Continued)

The Second Great Commandment,

"Thou shalt love thy neighbor as thyself."

*History of the Commandment*:

Jesus makes this command a fundamental part of the everlasting gospel, by asserting that it was one of the two commandments upon which "hung all the law and the prophets." The commandment therefore must have been given in all of the dispensations and has a history parallel with the history of the human family. The gospel, or plan of salvation and exaltation of man, was a matter of consideration in the heavens. "And thus the gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam, by an holy ordinance, and the gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was, Amen." (Pearl of Great Price, Book of Moses 5:58-59.)

*The Scope of the Law*:

It was enacted in heaven, proclaimed on earth and preached in Hades. Its field of operation seems as wide as the universe of neighborly responsibility.

*The Purpose of the Commandment*:

Like all other commandments of the Lord this one has for its aim the happiness of humanity. Our love of God keeps our stream of gratitude flowing and our love of our fellow men keeps our sympathy growing. The apex of enjoyment is reached through our love of the Lord but this exalting love of the Lord cannot exist without the love of our neighbor. (See Book of Mormon, I Nephi 1:23 and I John 4:20-21.)

*The Quality of Love Required*:

The commandment requires that our love for our neighbors shall equal our love for ourselves. It is to be measured by the

golden rule recorded in Matt. 7:12. Our conduct towards our fellow men, in the main, consists in words and acts. Our love of self prompts us to speak of ourselves generously. Our self love prompts us to shield rather than to expose our failings. In the second great command we almost hear the voice of Divinity saying, "Give me the heart that fain would hide another's failings as its own." Any unnecessary exposure of error in others is evidence of a low intellectual level. The following line bends with the truth it carries: "And oh, to breathe each tale we've heard is far beneath the noble mind." The Hebrew sage said: "He that hideth hatred with lying lips and he that uttereth slander is a fool." (Proverbs 10:18). There is a kind of truth telling about our neighbors, which the second commandment forbids. Kind consideration will lead us to understand that Truth fired from hate's bow is a poisoned arrow, and that truth told out of time or place is a tattler's telegram, which is all out of harmony with the divine objective of the second great commandment given to promote peace through good will and good words.

Our self love always prompts to efforts in the direction of self relief and self prosperity; and the commandment, that of love of others, prompts to efforts in the direction of the relief and prosperity of others. The golden rule measure demands that our love of others can carry from good will to good words and then on over in to good works. Praying for the poor and failing to pay our fast day dues, to feed and provide, is but striking an attitude of benevolence before the Lord. The commandment requires something more than an attitude, it requires advancement with a helping hand.

Self respect is a high form of self love and as we would protect our self respect we must guard the self respect of our neighbor. How we cherish our independence—then how we should try to help our neighbor to hold his independence, or ability to help himself. There is a charity that makes beggars of noblemen and there is a helpfulness that makes noblemen of beggars. Charity in its highest form consists in giving relief through providing opportunities for others to provde for themselves. Opportunity to earn a dime is worth more to the high grade unfortunate than the gift of a dollar. But there are occasions when calamity calls for gifts,—then it is that our ability to do as we would be done by depends upon what we have to give, and what we have to give is dependent upon what we have saved. Had the good Samaritan been a ne'er-do-well, the waylaid traveler would have received scant help, if any.

*The Law of Love Growth*:

Again this commandment, like all of the commandments of the Lord, is based upon an eternal principle. The most priceless thing to man is company—to be absolutely alone is near to being an-

nihilated. The ownership of a universe without comradeship would be poverty in comparison to the possession of a cave with a companion. The Lord knew that the highest happiness among men comes through their living in love with one another and he was well acquainted with the law of love's growth which is a statement of a uniform way in which the soul energy, love, acts.

*We grow to love in the direction of willing service.* In obedience to this law of love-growth our love for the Lord grows, our love for our country grows, our love for our church grows, our love for our neighbor grows. We are unconsciously filled with self love because of our constant, willing, self service, and may become consciously filled with the love for our neigbors through neighborly conduct unto them that the second great commandment calls for.

*The Possibility of Obeying the Commandment:*

In the shadows of the selfishness of human nature and in the shades of the dismal failures of the past, some sincere souls are asking, *"Is Christianity practicable?"* and their question of course includes the inquiry, "Is it possible to keep the second great commandment?" In the light of the generosity of the divinity in man and in the glow of the brilliant successes in lines of helpfulness, multitudes are saying—Christianity can be carried over into life. The name of the Good Samaritan of today is legion and groups are rare in which the iron rule of "An eye for an eye' could receive a vote equal to the one that would be cast for the second great commandment.

In helping, we must not lose the power to help, and we will not if we give through the channels the Lord has prepared—tithes and offerings.

*Questions and Problems*

1. What evidence have we that the second great commandmen was given in all the gospel dispensations?
2. What is the purpose of the commandment?
3. Can heaven exist where this commandment is not obeyed?
4. Wherein does the Lord's prayer make obedience to this commandment essential to salvation?
5. Discuss: "Loving our neighbors as ourselves consists in wishing, willing, and working to the end that they merit, possess, and enjoy equally with ourselves."
6. Correlate the second great command with a favorite hymn of the Prophet Joseph Smith—*"A poor wayfaring man of grief."*
7. Show the relationship between the second great commandment and the words of the Apostle James recorded in James I:27.
8. What does the Apostle James call the second great commandment? (See James II).

9. State the *law of love growth.*

10. Assign the following question to the whole class, each member being requested to think it over and converse about it and bring her answer, yes or no, to the next meeting:—Is that state of mind a desirable one that would cause you to feel like saying to your neighbor, "I want to be happy, but I won't be happy 'til I make you happy too"?

11. From what point of view do the well-to-do have need of the needy neighbors?

12. Discuss the proposition: There is no place in the universe where the gospel can't be taken except into a rebellious heart. 1 Peter 3:19-22.

## LESSON II

## Work and Business

(Second Week in December)

### TEACHERS' TOPIC FOR DECEMBER—CIVIC PRIDE

*Waste Disposal.*

I. Sewage:
How is your sewage disposed of? If you do not have sewer connections, are your cesspools sanitary? If privies are used are they strictly sanitary? (A slight covering of ordinary earth or ashes daily will do much to keep privies sanitary.)

II. Garbage:
How is your garbage disposed of? Until disposed of, is it properly covered?

III. Junk:
How do you dispose of tin cans, bottles and discarded cooking utensils, etc.?

## LESSON III

## Literature

(Third Week in December)

*Vachel Lindsay*

Lindsay the poet, commonly known as Vachel Lindsay, although his first name is Nicholas, has requested that people be told from the outset how to pronounce his name. His name is to be pronounced so that it rhymes with Rachel. He was born in Springfield, Illinois, November 10, 1879. After being graduated

from the Springfield High School he attended Hyrum College. Lindsay has talent in two lines, sketching, and writing poetry; consequently, we find him studying at the Art Institute in Chicago from 1900 to 1903 and at the New York School of Art in 1904.

He has some theories of his own. He believes that common people may be taught to appreciate poetry; with this thought in mind he started on a tramp through Florida, Georgia and the Carolinas, like Little Tom Tucker singing for his supper, thinks Mr. Untermeyer. At the same time he distributed a little pamphlet entitled, "Poems to be Traded for Bread." He had in his mind the ministrels' way of doing things and went from door to door chanting his poetry.

"He is a wonderful reciter, and is aided by a sonorous, heaven-reaching voice. All his poems are written to be read aloud, chanted, or declaimed; in some cases they are written to be danced also, and played as games. In many of his recitations, the audience is called upon to take part in choruses and refrains. Thus, in one poem, when Lindsay says, 'I've been to Palestine,' the audience as one man has to cry back to him, 'What did you see in Palestine?' This is rapturously enjoyed by the audience. When you have heard the poet you can well understand that he did not starve when he used to tramp in America and recite to the farmers for a meal and a night's lodging. He has gained a great popularity."

Practically everything Vachel Lindsay writes is supposed to be sung. He tells us that he has recited to probably a million people and says, "I have put as much energy into reciting as a National League baseball player puts into grandstand plays. I think, judging by the magazines that have published my verse, I have a constituency of three million."

Lindsay's home was for many years near the mansion occupied by the Governor of the state of Illinois. He remembers definitely the circumstances connected with the death of Governor John P. Altgeld, born December 30, 1847; died March 12, 1902, and has written a poem entitled "The Eagle that is Forgotten" in memory of this man:

### The Eagle That is Forgotten

Sleep softly * * * eagle forgotten * * * under the stone,
Time has its way with you there, and the clay has its own.
"We have buried him now," thought your foes, and in secret rejoiced.
They made a brave show of their mourning, their hatred unvoiced,
They had snarled at you, barked at you, foamed at you, day after day,
Now you were ended. They praised you, * * * and laid you away.

The others that mourned you in silence and terror and truth,
The widow bereft of her pittance, the boy without youth,
The mocked and the scorned and the wounded, the lame and the poor
That should have remembered forever, * * * remember no more.

Where are those lovers of yours, on what name do they call
The lost, that in armies wept over your funeral pall?
They call on the names of a hundred high-valiant ones,
A hundred white eagles have risen, the sons of your sons,
The zeal in their wings is a zeal that your dreaming began,
The valor that wore out your soul in the service of man.

Sleep softly, * * * eagle forgotten, * * * under the stone,
Time has its way with you there, and the clay has its own.
Sleep on, O brave hearted, O wise man, that kindled the flame—
To live in mankind is far more than to live in a name,
To live in mankind, far, far more * * * than to live in a name.

In November, 1918, Lindsay wrote a poem entitled, "Sew the Flags Together." It was expressly written for William Stanley Braithwaite's *Victory Anthology* issued immediately after Armistice Day. It is one of the best poems growing out of that wonderful event. For that reason we include it.

### Sew the Flags Together

Great wave of youth, ere you be spent,
Sweep over every monument
Of caste, smash every high imperial wall
That stands against the new World State,
And heal, and make blood-brother of us all.
And overwhelm each ravening hate,
Nor let your clamor cease
Till ballots conquer guns.
Drum on for the world's peace
Till the Tory power is gone.
Envenomed lame old age
Is not our heritage,
But springtime's vast release, and flaming dawn.

Peasants, rise in splendor
And your accounting render
Ere the Lords unnerve your hand!
Sew the flags together.

Do not tear them down.
Hurl the worlds together.
Dethrone the wallowing monster
And the clown.

Resolving:—
"Only that shall grow
In Balkan furrow, Chinese row,
That blooms, and is perpetually young."
That only be held fine and dear
That brings heart-wisdom year by year
And puts this thrilling word upon the tongue:
"The United States of Europe, Asia, and the World."

"Youth will be served," now let us cry.
Hurl the referendum.
Your fathers, five long years ago,
Resolved to strike, too late.
Now
Sun-crowned crowds
Innumerable,
Of boys and girls
Imperial,
With your patchwork flag of brotherhood
On high,
With every silk
In one flower-banner whirled—
Rise,
Citizens of one tremendous state,
The United States of Europe, Asia, and the World.

The dawn is rose-drest and impearled.
The guards of privilege are spent.
The blood-fed captains nod.
So Saxon, Slav, French, German,
Rise,
Yankee, Chinese, Japanese,
All the lands, all the seas
With the blazing rainbow flag unfurled,
Rise, rise,
Take the sick dragons by surprise,
Highly establish,
In the name of God,
The United States of Europe, Asia, and the World.

An example of a poem that is sung by both poet and audience is "I heard Immanuel Singing." It might be interesting if the

class could arrange to do this in the same fashion as Lindsay does it. The stanzas are marked to indicate what to do.

"I Heard Immanuel Singing"

The poem shows the Master with his work done, singing to free his heart in heaven.

This poem is intended to be half said, half sung, very softly, to the well-known tune:—

"Last night I lay a-sleeping,
There came a dream so fair,
I stood in Old Jerusalem
Beside the temple there,—" etc.

Yet this tune is not to be fitted on, arbitrarily. It is here given to suggest the manner of handling rather than determine it.

*To be sung.*

I heard Immanuel singing
Within his own good lands,
I saw him bend above his harp.
I watched his wandering hands
Lost amid the harp-strings;
Sweet, sweet I heard him play.
His wounds were altogether healed.
Old things had passed away.
All things were new, but music.
The blood of David ran
Within the Son of David,
Our God, the Son of Man.
He was ruddy like a shepherd.
His bold young face, how fair.
Apollo of the silver bow
Had not such flowing hair.

*To be read very softly, but in spirited response.*

I saw Immanuel singing
On a tree-girdled hill.
The glad remembering branches
Dimly echoed still
The grand new song proclaiming
The Lamb that had been slain.
New-built, the Holy City
Gleamed in the murmuring plain.

The crowning hours were over.
The pageants all were past.

Within the many mansions
The hosts, grown still at last,
In homes of holy mystery
Slept long by crooning springs
Or waked to peaceful glory,
A universe of kings.

*To be sung.*

He left his people happy.
He wandered free to sigh
Alone in lowly friendship
With the green grass and the sky.
He murmured ancient music
His red heart burned to sing
Because his perfect conquest
Had grown a weary thing.

No chant of gilded triumph—
His lonely song was made
Of Art's deliberate freedom;
Of minor chords arrayed
In soft and shadowy colors
That once were radiant flowers:—
The Rose of Sharon, bleeding
In olive-shadowed bowers:—

And all the other roses
In the songs of East and West
Of love and war and worshiping,
And every shield and crest
Of thistle or of lotus
Or sacred lily wrought
In creeds and psalms and palaces
And temples of white thought:—

*To be read very softly, yet in spirited response*

All these he sang, half-smiling
And weeping as he smiled,
Laughing, talking to his harp
As to a new-born child:—
As though the arts forgotten
But bloomed to prophecy
These careless, fearless harp-strings,
New-crying in the sky.

*To be sung.*

"When this his hour of sorrow
For flowers and Arts of men
Has passed in ghostly music,"
I asked my wild heart then—
What will he sing tomorrow,
What wonder, all his own
Alone, set free, rejoicing
With a green hill for his throne?
What will he sing tomorrow
What wonder, all his own
Alone, set free, rejoicing,
With a green hill for his throne?

No discussion of Vachel Lindsay would be at all complete that did not take into consideration his study of the negro race. "The Congo" is an illustration of his interest in the colored race that he knew so well from contact.

THE CONGO

*I. Their Basic Savagery*

Fat, black bucks in a wine-barrel room. *A deep rolling bass.*
Barrel-house kings, with feet unstable,
Sagged and reeled and pounded on the table,
Pounded on the table,
Hard as they were able,
Beat an empty barrel with the handle of a broom,
Boom, boom, BOOM,
With a silk umbrella and the handle of a broom,
Boomlay, boomlay, boomlay, BOOM.
THEN I had religion, THEN I had a vision.
I could not turn from their revel in derision. *More deliberate. Solemnly chanted.*
THEN I SAW THE CONGO, CREEPING THROUGH THE BLACK,
CUTTING THROUGH THE JUNGLE WITH A GOLDEN TRACK.

Then along that riverbank *A rapidly piling cli-*
A thousand miles *max of speed and*
Tattooed cannibals danced in files; *racket.*
Then I heard the boom of the blood-lust song
And a thigh-bone beating on a tin-pan gong.
And "BLOOD" screamed the whistles and the fifes of the warriors,
"BLOOD" screamed the skull-faced, lean witch-doctors,

"Whirl ye the deadly voo-doo rattle,
Harry the uplands,
Steal all the cattle,
Rattle-rattle, rattle-rattle.
Bing!
Boomlay, boomlay, boomlay, BOOM,"

A roaring, epic, rag-time tune — *With a philosophic pause.*
From the mouth of the Congo
To the Mountains of the Moon.

Death is an elephant,
Torch-eyed and horrible — *Shrilly and with a heavily accented meter.*
Foam-flanked and terrible.
BOOM, steal the pygmies,
BOOM, kill the Arabs,
BOOM, kill the white men,
HOO, HOO, HOO.

Listen to the yell of Leopold's ghost — *Like the wind in the chimney.*
Burning in Hell for his hand-maimed host.
Hear how the demons chuckle and yell.
Cutting his hands off, down in Hell.
Listen to the creepy proclamation,
Blown through the lairs of the forest-nation,
Blown past the white-ants' hill of clay,
Blown past the marsh where the butterflies play:—

"Be careful what you do, — *All the o sounds very golden. Heavy accents very heavy. Light accents very light. Last line whispered.*
Or Mumbo-Jumbo, God of the Congo,
And all of the other
Gods of the Congo,
Mumbo-Jumbo will hoo-doo you,
Mumbo-Jumbo will hoo-doo you,
Mumbo-Jumbo will hoo-doo you."

### *II. Their Irrepressible High Spirits.*

Wild crap-shooters with a whoop and a call — *Rather shrill and high.*
Danced the juba in their gambling-hall
And laughed fit to kill, and shook the town,
And guyed the policemen and laughed them down
With a boomlay, boomlay, BOOM. — *Read exactly as in first section.*
THEN I SAW THE CONGO, CREEPING THROUGH THE BLACK,
CUTTING THROUGH THE JUNGLE WITH A GOLDEN TRACK.

A negro fairyland swung into view, *Lay emphasis on the*
A minstrel river *delicate ideas. Keep as*
Where dreams come true. *light-footed as possible.*
The ebony palace soared on high
Through the blossoming trees to the evening sky,
The inlaid porches and casements shone
With gold and ivory and elephant-bone.
And the black crowd laughed till their sides were sore
At the baboon butler in the agate door,
And the well-known tunes of the parrot band
That trilled on the bushes of that magic-land.

A troupe of skull-faced witch-men came *With pomposity.*
Through the agate doorway in suits of flame,
Yea, long-tailed coats with a gold-leaf crust.
And hats that were covered with diamond-dust.
And the crowd in the court gave a whoop and a call
And danced the juba from wall to wall.
But the witch-men suddenly stilled the throng
With a stern, cold glare, and a stern, old song:—

"Mumbo-Jumbo will hoo-doo you." * * * *With a great deliberation and ghostliness.*

*With overwhelming assurance, good cheer, and pomp.*

Just then from the doorway, as fat as shotes,
Came the cake-walk princes in their long, red coats,
Shoes with a patent-leather shine,
And tall silk hats that were red as wine.

And they pranced with their butterfly partners there, *With growing speed and sharply marked dance-rhythm.*
Coal-black maidens with pearls in their hair,
Knee-skirts trimmed with jessamine sweet,
And bells on their ankles and little black feet.
And the couples railed at the chant and the frown
Of the witch-men lean, and laughed them down.
(O rare was the revel, and well worth while
That made those glowering witch-men smile.)

The cake-walk royalty then began
To walk for a cake that was tall as a man
to the tune of "Boomlay, Boomlay, Boom,"
While the witch-men laughed, with a sinister air,
And sang with the scalawags prancing there:—

"Walk with care, walk with care,
Or Mumbo-Jumbo, God of the Congo,
And all of the other
Gods of the Congo,
Mumbo-Jumbo will hoo-doo you.
Beware, beware, walk with care,
Boomlay, boomlay, boomlay, boom,
Boomlay, boomlay, boomlay, boom,
Boomlay, boomlay, boomlay, boom,
Boomlay, boomlay, boomlay,
BOOM."

*With a touch of negro dialect and as rapidly as posible toward the end.*

O rare was the revel, and well worth while
That made those glowering witch-men smile.

*Slow philosophic calm.*

### *III. The Hope of Their Religion.*

A good old negro in the slums of the town
Preached at a sister for her velvet gown.
Howled at a brother for his low-down ways,
His prowling, guzzling, sneak-thief days.
Beat on the Bible till he wore it out,
Starting the jubilee revival shout.
And some had visions, as they stood on chairs,
And sang of Jacob, and the golden stairs.
And they all repented, a thousand strong,
From their stupor and savagery and sin and wrong,
And slammed their hymn books till they shook the room
With "Glory, glory, glory,"
And "Boom, boom, BOOM."

*Heavy bass. With a literal imitation of camp-meeting racket, and trance.*

*Exactly as in the first section.*

THEN I SAW THE CONGO, CREEPING THROUGH THE BLACK,
CUTTING THROUGH THE JUNGLE WITH A GOLDEN TRACK.

And the gray sky opened like a new-rent veil
And showed the apostles with their coats of mail.
In bright white steel they were seated round
And their fire-eyes watched where the Congo wound.
And the twelve apostles, from their thrones on high,
Thrilled all the forest with their heavenly cry:—

"Mumbo-Jumbo will die in the jungle;
Never again will he hoo-doo you,
Never again will he hoo-doo you,"
Then along that river, a thousand miles,
The vine-snared trees fell down in files.
Pioneer angels cleared the way
For a Congo paradise, for babes at play,

*Sung to the tune of "Hark, ten thousand harps and voices." With growing deliberation and joy.*

For sacred capitals, for temples clean.
Gone were the skull-faced witch-men lean.
There, where the wild ghost-gods had wailed.

A million boats of the angels sailed
With oars of silver, and prows of blue.
And silken pennants that the sun shone through.
'Twas a land transfigured, 'twas a new creation.
Oh, a singing wind swept the negro nation;
And on through the backwoods clearing flew:—

*In a rather high key—as delicately as possible.*

"Mumbo-Jumbo is dead in the jungle.
Never again will he hoo-doo you.
Never again will he hoo-doo you."

*To the tune of "Hark, ten thousand harps and voices."*

Redeemed were the forests, the beasts and the men,
And only the vulture dared again
By the far, lone mountains of the moon
To cry, in the silence, the Congo tune:—

"Mumbo-Jumbo will hoo-doo you,
Mumbo * * Jumbo * * will * * hoo-doo * * you."

*Dying off into a penetrating, terrified whisper.*

Another study of the negro is, A Negro Sermon: Simon Legree.

Vachel Lindsay is a lover of nature. A thoroughly delightful book is *Tramping With a Poet*, by Stephen Graham. The poet was Vachel Lindsay. Vachel Lindsay belongs to a sect of primitive Christians called "Disciples of Christ." They are followers of Alexander Campbell and are called Campbellites in America.

"Glacier in Montana, Yellowstone in Wyoming, Sequoia and Yosemite in California, Grand Canyon in Arizona, Mt. McKinley in Alaska, and many minor reservations and national forests—they ought truly to be called by some name other than parks. The same also is true for Canada, which possesses its wonderful dominion parks such as those of Waterton and Lake Louise. These names are very familiar in the West. Vachel Lindsay knows them all. Here is a poem growing out of mountain climbing."

Two stars arose above the mountain's head,
Two stars looked down upon the world in bed;
Looked through the window-panes and saw the world at home,
From Babylon to Tyre, and Rome to Rome.
What if the stars, lifting their tiny lamps,
Were but like us, a couple of old tramps?
Heaven's tramps the stars, blazing their trails they go,
From mountain top to mountain top and snow to snow.

The following description from *Tramping With a Poet in the Rockies* will give some idea of the appreciation these two men had for nature:

"We had made our camp under a great overhanging rock beside rushing cataracts. The huge vague scenery about us was made more immense by a cloud screen which prevented one knowing exactly how high the mountains were, and we looked outward at a vastitude of scarred precipitous cliffs. Our fire warmed the rock against which we had laid our blankets, and we had found a delightfully cozy place in which to be at home. Night came down upon us, but we lay long in the flamelight and talked."

*Questions and Problems*

1. Other things being equal which person would you expect to be more religious, one who lives in a city or one who seeks the haunts of nature and sleeps upon mountain tops as did Vachel Lindsay and Stephen Graham?
2. Name some persons of prominence connected with the early history of the Church who belonged to the Campbellite faith.
3. What object had Vachel Lindsay in going from door to door and singing to the people?
4. How has he asked us to pronounce his name?
5. What great American called Springfield his home?
6. If you have a book with the poem "Abraham Lincoln Walks at Midnight," by Vachel Lindsay, have it read to the class.
7. Select the passages from the poem that describes the President.
8. Discuss this proposition: Poems written for singing must emphasize rhythm; and illustrate by reading something from Lindsay's poetry.

## LESSON IV

## Social Service

(Fourth Week in December)

### CHALLENGE OF CHILDHOOD
(Conclusion)

This lesson is the concluding one of the series based on the text "The Challenge of Childhood." Perhaps a brief glance back at this point may help to clarify and crystallize some of the material presented during the study of the past two years.

The approach to the problems of childhood has been made through case studies. A child who has been found lying to his parents, or one who has been playing truant from school, or

one found stealing pennies from his friends, or one who was failing at school, or still another who was miserable and unhappy, have been presented by the author of the text in considerable detail.

Although the child studied may have presented a concrete problem, the study of the problem, whether lying, stealing, or weeping, was not at all limited to the obvious behavior difficulty. The study was never of the behavior symptom, but always of the elements of child life that explain his behavior.

At the end of this series, therefore, no list of rules of how to manage the troublesome child can be made. The questions that parents would like to have answered with a simple formula defy any such simple explanation. There is no answer to the question, "What should I do with Mary when she will not eat her dinner?" or, "What should be done with a child who lies?" or, "Is locking a child in a closet for ten minutes good punishment?"

There is, of course, no answer to such questions. There are no sound generalizations that can be made about the type of treatment that children should receive.

The manifestations of some difficulty a child has, is not the problem. The problem is the child. The approach to the problem, then, is the one made by the author—a complete study of the child.

This complete study is not simple. It is as complex as the various factors that make up an individual. If some phase of the individual's component parts is not functioning in harmony with other factors of its make-up, there is discord. The discord can be corrected only by an adjustment of the whole delicate human instrument.

From the various analysis of the children who presented some outward disturbance it has become increasingly apparent that an individual is a complex mechanism. He is first something physical and mental, having within him the powers and the limitations of his many forbears. At birth he may be endowed with traits and abilities which if placed in a certain set of circumstances will lead him to the world's high places. But, at birth, another child may enter the world with a physical or mental limitation that will make growth impossible. It is difficult to comprehend the vast differences of natural endowment that are a part of a child's equipment at birth, and the meaning and justice of these differences are altogether obscure.

But the mental and physical development is not altogether determined at birth. The environment, or social setting, into which a person is born has much to do with controlling and modifying his growth. A child who is normal at birth may later be physically handicapped by accident or illness, or may be the victim of mental disease such as enciphalitis and be left almost helpless. Also more subtle influences in his environment, such as

his economic standing, the character of his home, the neighborhood and the community, may affect his development. Whether a child's strength and alertness are turned into channels of usefulness or into paths of unwholesome activities are determined by the inter-play of the many social forces which make up his environment.

But even mental and physical fitness and an apparently wholesome environment do not always lead the child to his best expression and development. Normal children from excellent homes often have difficulties. The explanation of this phenomenon has been the real subject of the text. Individuals, despite their general similarities, are so different and so differently timed and tuned, that no particular environment or setting can be considered satisfactory for any child. The same setting may affect two persons in exactly opposite ways. The same home may bring peace and security and avenues for expression to one child, and unhappiness and a feeling of frustration to another. A home, a school, or community—all of which may have approved high standards—may not be the setting in which a particular child can find opportunities for happiness and growth.

The environment, then, which makes happy, normal, child development possible is one that gives a child opportunity to develop his powers. If the child feels thwarted, inferior, or develops attitudes of jealousy, envy or distrust, his feelings may find expression in some form of undesirable behavior.

The term used for this failure of the individual to adjust to his environment is conflict. The hopes and plans of the individual and the setting in which he is placed, may have in the situation many elements of conflicting desires. The child wants to please his parents and family, but he may have no talent to play the violin or no ability to study higher mathematics. If his parents make him feel it is their wish for him to be a musician or successful at college the child has many emotional upsets and conflicts. On the other hand, the father may wish to have the son enter the family business, when the son may wish to be a violinist or perhaps a mathematician. In child life, similar conflicting situations arise, largely because of parents ideas of having children conform to their adult views. The emotional pleasure of finishing a fairy tale may eliminate a conflict that would arise if the child must put his book away at an exact moment of the clock.

Emotional problems, growing out of conflicts between that different and sensitive mechanism called an individual, and the environment and setting in which he is placed in life, must be met by everyone. The whole race has unrealized dreams and visions and hopes. But the danger of emotional upset is not in having high hopes, but in having no opportunity to be even a small way on the path to the world of hopes. Perhaps the aspirations are

too high, and they must be transposed to a different level. Or perhaps the opportunities for achievement are too limited and a special setting should be provided. Our author quotes E. H. Southard as he summarized his ideas regarding the fundamentals of individual conduct in the sentence: "What a man wills to do, modified by what he can't do, is what he ought to do."

Parent's obligations and responsibilities are great, at this period in the history of the world. Many standards are being questioned, and much more independence of thought is expressed by the young people of today. Such things as more general college education, women entering employment and general freedom in the matter of selecting work, friends and types of recreation challenge the parents guidance. Parents certainly are charged with a responsibility to guide the lives of their children.

On the other hand parents realize that the severe disciplines and forced submission to adult wishes and standards may bring about open revolt or serious emotional upsets. Perhaps a parent's best method of meeting his responsibility is to study and appreciate the general principles of child development, and have a deep desire that his children may learn something of the art of living.

Reference: *Challenge of Childhood,* Conclusion, pages 295-302, Dr. Ira S. Wile.

### *Questions and Problems*

1. Why can no generalizations be made about how to treat a child problem such as lying?
2. What must be known about a child to understand his conduct?
3. What limitations may a child have at birth?
4. How can environment limit a child's development?
5. How does conflict between the person and his environment affect him?
6. What adjustments might be made to such conflicts?
7. How do parents sometimes cause such conflicts?
8. In what way can parents help children to learn the art of living?

## Dear Me

*By Louise Foster*

The bright and the gay,
The crowd and the play,
  The pomp and the splendor and shout,
The throb and the throng,
The madness of song,—
  Was life as I planned it out.

It worked in my brain;
It beat in like rain,
  The lure and the longing and lilt,
The dance and the sway
I carried away
  To a castle of dreams I had built.

Not the thrill of the throng
Nor the sway of a song,
  But a whistle that blows at noon,
And the boyish shout
From the workmen without
  Echoes back into the room.

My polished sink
Is the fount where I drink,
  My setting a kitchen stove,
My skirts that flare
Are the calico there,
  My bower a grape vine cove.

The absorbing play
Is my washing day,
  How the linens dance on the line—
Wind phantoms whirled
In frolic curled,—
  Such musings are ever mine.

This tight rope bright
Where I tread so light,—
  I am only a kitchen clown,—
And the day dreams gay
Get into my way—
  The clothes line has fallen down!

## SHE LIVED TO SERVE

(On the death of Mary J. Terry, well known worker in the Relief Society.)

*By E. Heloise Merkley*

We say of her, she lived to serve,
In love unselfish ever,
From paths of faith she'd never swerve,
From eager giving—never.

She'd think of others long before
She'd ever think of self,
She worked for others more and more,
Without reward of pelf.

Hundreds of hearts enthrone her here
In gratitude and love,
And envy those who greet her there
In those glad realms above.

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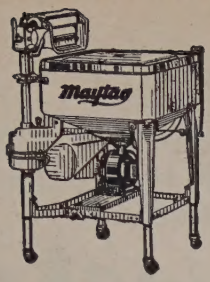


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